Living City

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SUPPLEMENT

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WORD OF LIFE

JULY 1979

"It is easier for a camel to pass through the eye of a needle than for a reach man to enter the kingdom of heaven."

(Mt. 19:24)

Perhaps you have heard of him. His name was Eletto. He was a tall young man, handsome, intelligent and rich. When he felt called by God to follow him, he responded without a moment's hesitation, and he never turned back. It seemed that wealth mattered little to him; he gave away everything. And while going on an outing in order to help a young boy who needed to rest, he drowned in a lake at only thirty three years of age. He had once written: "I have chosen God alone — nothing else."

Now these words of his are inscribed on a memorial plaque at the lake site.

Going before Jesus, the words: *"It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven" (Mt. 19:24)* certainly did not stand against him.

How about you? Are you rich? Does this sentence strike you in any way?

I think you have good reason to feel somewhat perplexed and to wonder if there is something that you should do. Nothing that Jesus said was intended to be taken lightly. Therefore, we must take these words of his seriously, without attempting to water them down.

Let's try to grasp their true meaning by looking at the way Jesus acted toward the rich. He often associated with people who were well-to-do, and he told Zacchaeus (who gave away only half of his possessions) "Today salvation has come to this house" (Lk. 19:9).

Moreover, the Acts of the Apostles confirm the fact that the early Christians freely chose to put their goods in common and, therefore, it was not required that anyone give up all that he owned.

Jesus had no intention of founding a community made up only of persons called to follow him as Eletto did — by giving up all their possessions.

Yet he says: *"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."*

What is Jesus condemning then? Certainly not the goods of this earth in themselves, but rather rich people whose hearts are taken by them.

Why is this so?

The answer is clear: while in reality everything belongs to God, these people act as though their wealth were their own.

The truth of the matter is that riches may easily take the place of God in the human heart, they may blind a person and facilitate falling into vice.

Paul the Apostle wrote: "People who long to be rich are a prey to temptation; they get trapped into all sorts of foolish and dangerous ambitions which eventually plunge them into ruin and destruction. 'The love of money is the root of all evils' and there are some who, pursuing it, have wandered away from the faith, and so given their souls any number of fatal wounds" (1 Timothy 6:9-10).

Even prior to this, Plato had said: "It is impossible for an extraordinarily good man to be extraordinarily rich at the same time."

What attitude should we have then toward the things we own?

We must keep our hearts free and completely open to God, considering ourselves nothing more than administrators of what we possess, and knowing, as John Paul II has said, that there is always a social mortgage on all private property.

Since earthly possessions are not inherently evil, they should not be scorned, but we must use them well.

Not our hands, but rather our hearts, should keep far from them, and we can do this by trying to use them for the good of others.

A person who is rich, is rich for the sake of others.

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

You may say, "I am really not rich at all, so these words don't apply to me."

Listen to this: Immediately after Christ spoke these words his dismayed disciples asked him, "Who can be saved, then?" (Matthew 19:26).Their question shows clearly that Christ's words were addressed, in some way, to everyone.

Even a person who has left everything to follow Christ can be attached to countless things in his heart. In the same way, a poor person, who curses if someone touches his or her belongings, can be rich in the eyes of God.

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

Chiara Lubich

EXPERIENCES

Each month a "Word of Life" appears in Living City or in its Supplement. The following are experiences that some of our readers shared with us in living the Word of Life.

As I was getting out of my car at the hospital parking lot I heard a small child crying. I walked in the direction of the cry and found a little boy about three or four years old sitting alone in a car crying almost uncontrollably. He had tears all down his face. It was easy to love Jesus in him. I stuck my head in the car window and said, "hello." He seemed frightened; I imagined his mother told him not to talk to strangers. I noticed that he had a can of soda, a package of crackers and a candy bar.

I asked him what was wrong. He stopped crying and told me he had to go to the bathroom. I asked him where his mother was and he said she had to take the baby into the hospital. I noticed a little girl's outfit hanging in the back of the car and I asked if his sister was staying in the hospital overnight. He didn't seem to understand so I asked if his sister was in the hospital or visiting the doctor. He said his mother went to feed "his baby" so I figured the baby must have been in the hospital. I asked him his name, he said, "Richard."

By this time he had calmed down and seemed to trust me; he talked a little more freely. I asked him if he wanted me to take him to the bathroom — but then thought that was not a good idea. What if his mother returned and found him gone. He asked me if I would go and get his mother for him. The thought of this scared me: how would I ever find her. I told him I was sure his mother would return shortly, but he didn't seem to hear. He said his mother was "up three stairs." I then said I would go and try to find her.

As I was walking into the hospital I realized I was already late for my own appointment. There was also the fact that Richard's mother was probably in the pediatric unit of this hospital and only parents of the patients are allowed to visit. I wondered how I could possibly find this lady known only as "Richard's mother."

I hesitated for a moment, then thought of the word of life we were trying to live this month, "He had loved his own in this world, and would show his love for them to the end." I walked up to the pediatric unit and went in. I stood in the doorway and stared at about thirty cribs filled with small children. Several nurses passed me without asking what I was doing there so I walked in further and began to look around. I walked over in the direction of the nurses station slowly looking for a mother feeding a baby.

Then in one small section of the unit I saw a woman with her back to me, standing over a crib. As I looked for a second wondering if this might be her, she turned and glanced at me. I said, "Excuse me, do you have a little boy named Richard waiting in the car?" When she said yes, I told her he was crying and he needed her for something. She grabbed her purse and ran down the stairs, and I went off to my appointment thanking God for this opportunity to love.

---------- S. S. ----------

I was asked to involve myself in a promotion project that related to a publication of our parent organization. The publication is hedonistic and sensual in its philosophy and quite explicit in its expression. I work for another publication of the parent organization which is quite acceptable humanly speaking and even does some good at times.

I tactfully refused to get involved with the questionable publication, or I simply played ignorant when asked for suggestions regarding the promotion. I tried not to be moralistic, but gave as my justification the fact that this publication does harm to society; it takes away the backbone of people, and worse yet, it gives youth a highly mistaken and dangerous set of guidelines for male/female relationships and for marriage, one that, if followed faithfully, would almost certainly lead to separation and divorce.

I tried never to come on too strong, so as to be more effective. My principle tactic was to remain evasive. The promotion would have reached millions of people if it had developed into full maturity. As it happened, top management was disappointed in it and cancelled the whole operation. I felt that my refusals made some small contribution to its demise. However, I was also worried about my career being compromised. I knew that living the word of life, "I am the vine and you are the branches, whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing" (John 15, 5), I couldn't be united to Christ and at the same time work for this publication. Yet I couldn't clearly see what the fruits would be. I never imagined that the project would fail. And I also thought that my resistance might eventually cost me my job or at least prevent advancement in my career.

As it turned out, the day that news came of the cancellation of the promotion, I was also notified that I had been given a raise in pay and a new title with greater responsibility. The two events were strictly unrelated; however they were related in a sense, by the word of life, because by living it, God gave me more good fruits than I had ever hoped for.

---------- L. S. ----------

by Antonio Petrilli

CARDINAL VILLOT AND THE FOCOLARE MOVEMENT

"Just a week ago it was difficult to think that he would leave us . . . He passed away so unexpectedly . . . Although fully accepting what the Lord has seen fit to do, I am deeply grieved by the departure of this man who was my closest collaborator."

With these simple and humane words the Holy Father expressed his deep sorrow at Cardinal Villot's death. As soon as he had learned that the Cardinal's condition was deteriorating, Pope John Paul II went to visit him at the Gemelli Polyclinic where he was hospitalized, assuring him of his own prayers and those of the other cardinals. This loving gesture of the Pope, and the joy of that encounter, seemed to be a prelude to the reward which God has promised to the "good and faithful servant" (Mt.25:21).

Speaking at the funeral mass of Cardinal Villot, the Pope extolled his life which had been completely dedicated to the service of the Church. He quoted these words of Jesus which show us what alone is important, what is essential: "If anyone serves me, he must follow me; and where I am, there shall my servant be also; if anyone serves me, the Father will honor him" (Jn.12:26).

"The measure of his whole life is in this service," the Holy Father said. "He followed Christ. He was always there where he called him. He served."

At this time, it would be difficult to give a complete account of the relationship between Cardinal Villot and the Focolare Movement. He felt that he belonged to this family and he affirmed it in his visits to the Mariapolis Center[1] and to Loppiano.[2] From the moment Pope Paul VI called him to Rome in the service of the Holy See, he gave the Movement an invaluable gift of assistance, encouragement and advice.

As Pope John Paul II said, "He was the wise and tireless collaborator of three Pontiffs." And in his contacts with the Movement, he always conveyed the thoughts and sentiments of the Pope: "The abiding trust which I have in the Movement," he confided to us in 1971, "is none other, I can say, than a reflection of the trust which the Holy Father (Paul VI) has in you. When I told him that I would be coming to Loppiano today, he reaffirmed how much he counts on the Movement, especially in this moment of the present-day Church. He told me to tell you this on his behalf, and to bring you his blessing."

Cardinal Villot first met the Movement in 1967, and in later years he often recalled the circumstances which brought him into closer contact. He had been in Rome for just a few days, and was having trouble finding a religious community that could move into the Vatican and be of service to him. "In the Movement I found this readiness,"[3] he later said, "and this seems very significant to me; I believe that this availability to the Church (of which my case is just a minor example) can manifest itself in many other ways, particularly in regard to what the Holy Father points the way to, calls attention to, asks . . . "

From then on, Cardinal Villot had many opportunities to come in contact with the Movement. "These meetings," he said in one of his visits to the Mariapolis Center, "like the presence of the focolarine in my house, have helped me to discover the life of the Movement in its depth, and its mission. They have also helped me to better understand and value what the Church can expect from you at this moment in history, a time so very delicate and difficult but which is also rich in promise and hope."

"Throughout these years," he continued, "I've often noticed how reticent the focolarini are to explain what they are . . . In the beginning I wondered if this was due to discretion, but now I believe that it comes from a deeper motive: what the Movement is can be explained only through life."

Cardinal Villot had been particularly struck by a point of the spirituality which Chiara Lubich stresses as one of the principal sources of God in the life of the Movement: the presence of Jesus in the midst. He loved to speak of this in his meetings with members of the Movement: "If we always have Jesus among us, if we consider him a friend with whom we can share and carry out the project of building a world of brotherhood and unity . . . then, in the measure given us by God, we will be able to render his love present, and enable our brothers to take part in all that he has manifested to us."

This light which illuminated and gave direction to his life was also the main theme of the speech

Top left: Cardinal Villot was the Secretary of State to three Popes. Here we see him at Castelgandolfo in September 1977 speaking with Pope Paul VI who had called him to this high post in 1969.

Below: Pope John Paul II embraces Cardinal Villot during the inaugural ceremony of his pontificate in St. Peter's Square.

Below left: December 26, 1971. Cardinal Villot visits the Mariapolis Center at Rocca di Papa. Next to him is Chiara Lubich, foundress and president of the Focolare Movement.

which he delivered after the death of Pope Paul VI when he celebrated the votive mass of the Holy Spirit "for the election of the Supreme Pontiff."

"At this moment, a serious and delicate one . . . the sacred liturgy gathers us all together and causes us to pray for the election of the pope . . . We know that, in accordance with his ineffable promise, Jesus is in our midst . . . the thought occurs to us spontaneously . . . that Jesus is addressing himself particularly to us . . . one by one, asking us for a total response . . . to his will, to his love . . . by means of a deeper union with him, a truer brotherly charity among ourselves and, above all, convinced faithfulness in carrying out the task that is assigned to us."

During the funeral liturgy for Cardinal Villot, the Holy Father chose to recall these words of his which reveal his spiritual richness, the source of his tireless activity, what nourished it and made it bear fruit. "During the conclaves," Cardinal Marty has since said, "he fostered an atmosphere of serenity and peace."

For Cardinal Villot, Jesus in the midst was the "precious pearl" of the Gospel (Mt. 13:46). In the last few years, it had become like a guiding light which gave meaning to his present life and future expectations. Writing to Chiara Lubich on October 11, 1976, he said: "I see this last phase of my earthly life, whether in activity . . . or in rest (if it so pleases the Lord) in the light of a little focolare family, with Jesus in the midst! It is a new and more intense calling to live the present moment,confidently abandoning myself to God..."

And this was precisely the gift which the Lord wanted to give him as a reward in the "last phase of his life." As soon as she learned of the gravity of his illness, Chiara Lubich sent the cardinal a note assuring him of the prayers of the entire Movement. And to assist him, along with his colleagues and faithful secretaries, were the members of what he liked to call his "little focolare family" — Mons. Duquaire and the three focolarine

(Marinella, Angela and Maria Gloria) — so that up to the last moment of his life, he had the comfort and joy of that presence which was his precious treasure: Jesus in the midst.

The Cardinal felt that the service the Movement could render to the Church, what made it relevant in our times, was its central idea of unity: unity which the members aim at by a constant effort of loving God and one another.

"Divisions are the bitter fruit of sin. We cannot resign ourselves to these divisions within the Church, among churches and in society. Together we must seek the path to brotherly communication, a return to the wellsprings of Christian life."

He believed that the Movement could play an important role in this respect, precisely because it focuses on charity. In this regard, he loved to refer to St. John the Evangelist's statement that only through love can one come to a deeper knowledge of Christ.[4]

He once said, "We have just heard the focolarini sing, 'Love, and you will understand.' In a Gen book I have read, 'The more you love, the more you will understand . . . [5] This is just the point which St. John makes . . . An ordinary person nonetheless filled with the love of God can convert even a scholar because love opens new horizons unto mankind; when you are motivated by love, you come to know Christ and understand the things of God in a remarkable way; you begin to see everything with the eyes of God."

At times, in the family-like atmosphere of his meetings with the Movement, the cardinal would speak about Pope Paul VI; in those moments, his love for the Holy Father and deep unity with him became apparent: "One facet of Paul VI's personality which has deeply impressed me," he once told us, "is his humility. He is very humble: He asks for others' opinions and does not want to impose his own. Anyone who says that the pope is too authoritative shows that he doesn't know him. He makes the decisions he makes because he considers them to be his duty and his responsibility."

Cardinal Villot also used to emphasize the spirit of renewal which Paul VI brought into all the work he did for the Church: "Continuous consultations with the episcopate are now being conducted in many areas. Consequently, both the Pope's way of working and that of the departments of the curia are constantly changing, to the extent that, when someone comes to the Pope with a question he says, 'Have you found out what the episcopate has to say about it?' All of this certainly takes time . . . but let's work toward collegiality which cannot be perfectly achieved all at once. Let's take on this new outlook; it is the Pope's desire that we do everything possible to make collegiality a reality in the life of the Church."

A few of the letters which Cardinal Villot wrote to Chiara Lubich give us some idea of the deep esteem which he had for the Movement and reveal the spiritual bond he had with it.

Cardinal Villot walking in the Vatican Gardens with Pope John Paul I.

December 5, 1973

"Chiara,

"On the thirtieth anniversary of your response to God's call, which coincides with the birth of the Movement, I am spiritually close to you: in offering thanks, in love and service to the Church, and in the disposition of being ready to suffer for it.

"I rejoice that the focolarine here in the Vatican have seen His Holiness and received his blessing during these very days in which the pope is particularly present in the thoughts and prayers of those in the Movement . . . "

December 15, 1974

" . . . My appointment to the title of the suburbicarian of the Church of Frascati is like a new bond with the Movement. I will be delighted to say so myself on the occasion of my next visit to the Mariapolis Center . . . "

July 10, 1977

"I think the recently published book on the Movement by "Citta Nuova"[6] is very beautiful. I am doing my best to follow the life and extraordinary development of the Movement and, above all, I am incomparably priviledged to share in the spirit animating its members by living in a focolare! Divine Providence has granted me this favor in order to assist me in the difficult service to which I have been called.

"Regarding the Pope's visit to the Mariapolis Center (Rocca di Papa), I have no doubt that His holiness wants to go because it was he who spoke to me about it . . . "

October 11, 1977

"I was very pleased to receive your message of well wishes, Chiara, and I don't want to delay in conveying my warmest thanks.

"The ecclesiastical service which was entrusted to me . . . eight and one-half years ago . . . could seem more burdensome, humanly speak-

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1) Centers of the Focolare Movement for meetings and training courses. Here reference is being made to the one located at Rocca di Papa near Rome.

2) A small town built by the Focolare Movement near Florence. For further information see Living City: vol.6, no.2; vol.7, nos.1 and 3; vol.18, no.3.

3) At the Cardinal's request, three focolarine went to live and work in Vatican City in his service.

4) " . . . everyone who loves is begotten of God and has knowledge of God. The man without love has known nothing of God, for God is love" (Jn. 4: 7-8).

5) "It's a whole new scene," Chiara Lubich, New City Press, New York.

6) "Citta Nuova" is the Italian publishing house of the Focolare Movement.

ing as time goes on. But the prayers and assistance of the Movement are an incredible help to me!"

Cardinal Villot even took a personal interest in many details of the life of the Movement. For example, it was he who suggested putting together in a book words of Pope Paul VI addressed to the Focolare Movement. He gave valuable advice regarding it as well and permission for the publication of a handwritten copy of one of the Holy Father's talks to the Gen. He took a heartfelt interest in this book because, as he said, it would preserve and make known to everyone the Pope's opinion of the Focolare Movement. When he saw the completed book he wrote:

January 14, 1979

"With warm gratitude and great joy I received the beautiful book 'Paul VI to the Focolare Movement.' The fact that it was published in homage to the memory of the late Pontiff gives it even greater significance for me.

"Its passages abound not only in expressions of trust and encouragement but also in doctrine. The presentation is perfect. I am glad to see that the handwritten reproduction of the Pope's speech to the Gen has given an even greater beauty and particular prominence to the book . . . "

It would be impossible to relate here all that the cardinal did for the Movement. I'll refer only to the personal care he took in the past few months, to resolve an important matter in regard to the Movement that had yet to be decided, i.e., to what commission should the Focolare Movement (Work of Mary) be subject in its relations with the Holy See. He submitted the matter to the Pope. Pope John Paul II decided that the Focolare Movement should be under the Pontifical Council for the Laity with the exception of those matters which might fall under the jurisdiction of other commissions on account of their competence.

This was the last gift that Cardinal Villot, who so deeply loved Mary, gave to the Work of Mary.[7]

7) "Work of Mary" is the juridically approved name of the Focolare Movement.

by Maria Dalgarno

FLY NOW, PAY LATER

I was born in Glasgow, Scotland, into a very large Catholic family. There were twelve of us children. I have five brothers and five sisters living, and one sister who died.

In all honesty I have to say that I had a very happy childhood — a solid, happy home life. Although I never had any material possessions, I never missed them. They just didn't seem to be very important.

Then, when I was in my early teens, something important happened. An American missionary priest, who had been in the missions for many years, came to visit our parish and we invited him to our home. Even though I was young, I had many times felt a special attraction to God. Yet, I didn't know how or in what way I should live. When this priest came, he told me all his stories about what it was like in the missions and what he did there. It made me want to go to the missions too, just as he was doing, and to give everything. I wanted to give my whole life, and at the same time I wanted to do something for humanity. I couldn't explain it. Nevertheless, I wrote a long letter to the priest, and I told him that I wanted to come and work in the missions. I was fourteen years old at the time.

As time went by, I couldn't understand why the priest didn't answer my letter. One year, two years passed, and still I hadn't received an answer. I suffered a lot, thinking, "Here I am, ready to give everything, and they don't want it." I couldn't understand. Then one day my father showed me th letter I had written. He had nev sent it, because he thought I w too young.

In the meantime, I went ahea living a very normal teenage life i all outward respects. And yet, I a ways felt that there was somethin missing. I couldn't understand ho my friends could be so conten with what they had, because th same things didn't satisfy me. was really searching.

Then one day I decided to mo to Canada. I was walking dow one of the main streets of Gla gow, and I saw a poster whic said, "Fly now, pay later." Th idea really attracted me, because didn't have much money. It seeme like the perfect solution. So I wen to the travel agent and said " want to go to Canada." The ma looked hard at me and said "A you sure? You look too young t make such a big decision." I a sured him that I was really pos tive that I wanted to go. I paid th deposit, which was only about fi teen dollars, and he said "OK we'll start to prepare the papers."

So I went home and told m family, "I'm going to Canada." O course, they were shocked; it wa a shock for everyone, in fact. The asked, "Why do you want to g there? You've just finished hig school, there's a nice boy for yo here — why do you want to leave? But I knew that I had to go, to d something more with my life. couldn't let it be just like every one else's.

Next I had an interview wit the Canadian Immigration. The

promised me a job with the government in Canada, and so I left on December 23. It was a hard time to leave, right at Christmas.

I arrived in Canada to find the snow very deep. I had a sister in Toronto, so I went to live with her. It wasn't easy because she had changed through the years. There were many things I hadn't expected. Living together now was very different from when we were children.

I reached a point where I didn't know what to do. People would tell me, "When you will get married and have a nice family, you'll be very happy." And I thought "Maybe they're right." But I didn't feel particularly attracted by it. At this point I had everything a girl could want: nice clothes, money to use as I wanted, a fiance with a car, but they meant nothing to me. I kept on thinking "How can I feel like this inside?" But there was no point in trying to explain it to the people around me, to my friends; I knew they would never understand. It was like living in a superficial world; inside I knew that it wasn't the true reality.

Then at a certain moment, I felt I had to give something to other people. I couldn't just live for myself and my own world, there had to be some kind of relationship with other people, some kind of giving relationship. I was working in a government office, and I would say to the people at work, "Things have to change, the world can't remain like this. There must be something else to live for."

One day one of the men in the office told me, "Maria, I have some friends, some volunteer workers who need some help — would you like to help them out?" I said "Certainly!" I was really happy for the opportunity to be able to do something for others. It was a drug addiction center. He asked if I would like to go there on weekends, and I said "yes." So I went every weekend. I was happy to do it, but at a certain point I realized I didn't have any answers to give them. They would ask "Why shouldn't we take drugs anymore? What does life have to offer?" In the meantime, I was getting more desperate myself. I thought, "They're right. What can I tell them?"

I was still going to church during this period but I was drifting a little bit. My upbringing had helped me to stay close to the church — certainly not as close as when I was a child — but I knew what was right and what was wrong. I had a real love for God, that's for sure, and at certain moments in my life I really felt his presence. One time I saw a Sister, and I could see the love that she had for God.

At the drug center, there was another volunteer who was an immigrant from Scotland, and he saw what I was going through. One day he said to me, "Maria, I have some friends here in Toronto I would like you to meet."

Now I can see the love of God for me during that period. Up until that point he had certainly protected me, because I had been in many situations that could have been harmful, and yet he took care of everything. So this friend invited me to meet his friends. I knew it was something religious, and I was a little bit wary because I wasn't too anxious to get involved in religious things. He just told me that he was sure I would really enjoy meeting them.

A while after, I got a phone call from one of them inviting me to come and visit. I didn't go because I thought "Why do they want to meet me?" A few weeks later I received another phone call from the same person. Her voice really struck me — there was no bad feeling in it — but once again I didn't go! She phoned me a third time, and I thought "I have to go and meet these people because they want to meet me so badly." I couldn't understand why. Anyhow, this time I went.

I remember the evening I went to their apartment. There were three girls there: one American, one Belgian and one Italian. I felt so loved that evening — but with a love that I had never experienced before. I couldn't define it, but afterwards I understood that it was the presence of Jesus among them that had touched me. They didn't tell me anything about their lives or what they did (I think I spoke most of the time) but I felt that they were people who gave everything, that their life was totally committed. The way they lived really attracted me. There was something there that I had never come across before and I wanted to go back again.. After that I got a little bit frightened because I realized that they had given up everything.

All the while my fiance was going ahead making plans for our wedding. But I had a feeling that married life was not for me.

My new friends invited me to go back several times, and I did. I asked them about their life, and they told me how the Focolare Movement had started and how they tried to live the Gospel in unity. I was fascinated by their life and I felt such a strong desire for God. I understood that this was my place; to leave everything to follow Jesus as a "focolarina."[1] It was a very beautiful moment. After all the searching I had found the answer: there was another way to live. It was also a difficult moment because I felt that I had to cut with everything and everyone and leave immediately, without waiting for tomorrow or next week.

I went to Chicago, to the school of formation of the Focolare Movement. There I found that same presence of God, and I started to live this life of unity. It was very, very beautiful and is even more beautiful for me today.

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1) Fully dedicated member living a community life in a Focolare Center.

WORD OF LIFE FOR AUGUST

"In the same way
your light must shine
before people,
so that they will see
the good things you do
and give praise
to your Father in heaven."

(Mt. 5:16)

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1979 MARIAPOLIS

SOUTHWEST

Place:	New Mexico Highlands University Las Vegas, New Mexico	
Date:	June 24, after supper June 30, after breakfast	
Registration Fee:	Single persons	U.S.$ 25.00
	Married couples	U.S.$ 30.00

No registration fee for young people up to 18 years of age.
The registration fee is not included in the accommodation fee.

Accommodations: (meals and lodgings)		
	Adults	U.S.$120.00
	Children (from 3 to 12 years)	U.S.$ 60.00

NORTHWEST

Place:	St. Martin's College – Lacey, Washington	
Date:	July 22, after supper July 28, after breakfast	
Registration Fee:	Single persons:	U.S.$ 25.00
	Married couples	U.S.$ 30.00

No registration fee for young people up to 18 years of age.
The registration fee is not included in the accommodation fee.

Accommodations: (meals and lodgings)		
	Adults:	U.S.$120.00
	Children (from 3 to 12 years)	U.S.$ 60.00

EAST COAST

Place:	Alfred University – Alfred, New York	
Date:	August 5, after supper August 11, after breakfast	
Registration Fee:	Single persons	U.S.$ 25.00
	Married couples	U.S.$ 30.00

No registration fee for young people up to 18 years of age.
The registration fee is not included in the accommodation fee.

Accommodations: (meals and lodgings)		
	Adults	U.S.$120.00
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